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A. S. BURLESON, Postmaster-general.

THE CHRISTIAN CENTURY

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January 31, 1918

Number 5

A Birthday Letter to J. H. Garrison

By Herbert L. Willett

Democracy and Missions

By Guy W. Sarvis

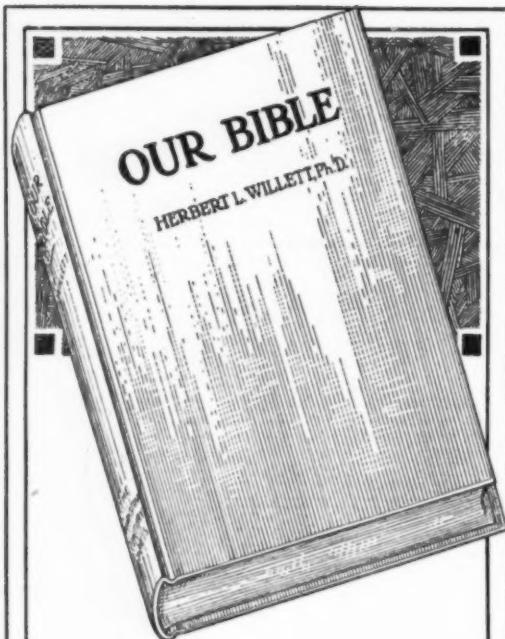
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By HERBERT L. WILLETT



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for the most remarkable Subscription Offer we ever made. The Christian Century intends to make it possible for our present subscribers during February and March to double our circulation.

The Publishers

Disciples of Christ and the World Crisis Call to Prayer and Conference.

**International Simultaneous Meetings, Week Before
Easter, March 24-31, 1918, Under Auspices of
Men and Millions Movement.**

This extraordinary year calls for extraordinary measures. Human power and human wisdom have proved utterly unequal to the hour. People who were accustomed to pray are turning to God as never before, and those who were indifferent or cynical are uniting with them, or independently crying to God. The War is laying bare the basic realities, and among them is the necessity of prayer.

With the necessity of prayer is recognized the necessity of unity. No man, no organization, no church, liveth unto itself. With one accord the great communions of Christendom are making the period culminating in Easter, 1918, a season of special prayer. Some are even giving an entire month to it. In God's providence the Disciples are doubly ready for such a program, by the established custom of the women of the churches, in the Easter Week of Prayer and Self-Denial of the Christian Woman's Board of Missions, and by the unanimous co-operation of the general organizations of the brotherhood in the Men and Millions Movement.

The further fact that the Men and Millions Movement is just now approaching the completion of its financial task, and that this success is vital to every activity of the Kingdom of God, gives the whole church a definite objective, in addition to the direct and immediate saving of souls which is always foremost.

So it is proposed that every church shall make the week and day, March 24th to 31st, inclusive, a time of special, united and specific prayer:

1. That men and women may give themselves to Christ.
2. That those who are Christ's may every one consecrate to Him sufficient of their substance that the special million dollars to complete the \$6,300,000 fund may be over-subscribed within the month of April.
3. That the Bible Schools may worthily remember the orphans and the aged.
4. That the special offerings of the women and children may equal the extraordinary demands of the work committed to them.
5. That every way and everywhere righteousness may prevail and the will of God be done on earth, even as it is done in Heaven.

Complete programs, with daily topics, scriptures and hymns will be published later, on the following general plan:

1. Sunday, March 24th, Special Sermon on "Completing the Task."
2. Daily, throughout the week, Individual Prayer and Meditation, five minutes at noon.
3. Monday, Tuesday, Wednesday and Thursday Nights, "Cottage" Meetings for Prayer and Conference, in so many homes simultaneously that, except in country communities, most of the church members will be in walking distance of one.
4. Friday night, at the Church, the climax of the meetings with, as nearly as possible, every member present.
5. Easter Sunday Morning, March 31st, Bible School Offering for National Benevolent Association.
6. Special Sermon on Christ's Victory for the World.
7. Easter Afternoon, Special Meeting of Christian Woman's Board of Missions, with Annual Self-Denial Offering. Easter Evening, Special Program, Boys' and Girls' Department C. W. B. M., with Self-Denial Offering.

Men and Millions Movement, Cincinnati, Ohio

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JANUARY 31, 1918

Number 5

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unc ecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

A Theology for Laymen

Is it possible to create a theology for laymen? A theology that is untechnical, dealing with life in its simpler and more obvious realities, that does not presuppose a liberal education in metaphysics in order to understand it? Is it possible to state the deep truth of religion in such a way as to enlist the intelligence of the hard-headed man whose credulity is only with the greatest difficulty extended beyond the boundaries of concrete experience?

Or is the church shut up for good and all to a dualism in its membership—a clergy that interprets religion in terms of theology and a laity that interprets it in terms of practice? This dualism has been the bane of religion from time immemorial. Theology was so transcendental a thing, it dealt with matters so remote from life's vivid experiences, that men of mundane minds could not understand it if they would, and would not have been interested to understand it if they could.

Now theology is just religion making itself understood to the intelligence. And the weakness of conventional religion today is its lack of lay understanding. Our laymen are engaging as never before in church tasks, in the practicalities of missions and human service. But religious experience needs more than practical deeds to give it completion; it needs intelligently to discern and appreciate the connection between these practical deeds and the larger life which God is carrying forward in and through these lives and deeds of ours. Theology is religion explaining itself; it is religion illuminated with intelligent insight.

* * *

Our conventional religion of today is not theological. It is pragmatic and institutional, sometimes emotional, but its intellectual structure is weak. Our

laity is not a thinking, a studious laity. Not so high a grade of mentality is going into our religious experience as into other human interests. Practical intelligence, institutional intelligence—of this there was never so much in the church, but religious intelligence—of this there was never so little. If we compare our American laity with, let us say, the laity of the English churches or, better yet, the Scotch churches, we will find a vast difference between them on the intellectual side of their religion.

What a gulf separates the religion of our generation from that of the Puritans and Pilgrims who settled our land and established our institutions! We have a better religion than they had, let there be no mistake about that, but our religion would be incomparably superior to its present quality if we had convictions about the verities of our own faith as they had about theirs. For the Disciples of Christ the sharp contrast between the high order of reasoned biblical intelligence that obtained in the first generation of their history and the present indifferent if not benighted level to which their rank and file, with the rest of Protestant communions, have sunk, is nothing short of painful.

* * *

Say what you will, the strength of a religion is, in the last analysis, in its intellectual content. Primitive Christianity was essentially a great idea. The Reformation was a great idea. Puritanism was a great idea. After all is said about the Wesleyan revival being the rediscovery of emotion in religion, the fact remains that this emotion was released by a great new vitalizing idea about life. Similarly it was a great idea that lay at the root of the Campbellian reformation in which we Disciples share. As a movement we are shorn of our

strength when that idea grows pale. By our very successes our ideal character has been transformed into an institutional character. We think more of promoting our established institutions than of proclaiming our revolutionary idea. Which is just another way of saying that the pragmatic and routine thing has displaced original constructive, religious thinking.

It is true, no doubt, that an old religion, or an old religious movement, tends inevitably to have its intellectual content absorbed by institutional custom and habit, and that a young religion or a young religious movement exhibits more intellectual vitality than its more venerable neighbors. In Christian Science we have a contemporary illustration of this. This new religion is sharply distinguished from the evangelical denominations by the emphasis it places upon the importance of personal study and an intelligent grasp of its principles, together with a conscious application of them to practical life. Our orthodox churches are so highly institutionalized that the change of mind involved in uniting with one of them is scarcely more pronounced than one experiences when one joins the Masons. Like Christian Science, the Millenarian movement gets its strength from this enlistment of the lay intellect in its ideas. We have our opinion about the kind of ideas these are, both those of Christian Science and of Millenarianism, but the point still holds that the strength of these movements lies in the fact that their respective sets of ideas, poor and fallacious as we may think them to be, have gripped and awakened the intelligence of their respective devotees as the religion of our older established communions fails to do.

* * *

But when a religious institution fails to do this there is something wrong with it: it is not fully religious. A religious experience or profession which does not grow for itself a theology has failed to conquer the whole man—the intellect remains uninvaded by it. And this describes the essential weakness of our present-day church life. Our laity lacks a theology, a reasoned understanding of its own religious purposes and ideals. The cause of our laity's lack of a theology is that our ministry has had no kind of a theology that our laity was interested to receive or capable of following. The theology of yesterday will not fit the life of today. Science and practical life have carried human intelligence beyond the point where it can be any longer enlisted in religious thinking that proceeds along the historic theological grooves. New life-interests have sprung up around which cluster our modern religious feelings and hopes. With these new life-interests there must spring up also a new theological interpretation of life if religion is to be kept vital and fruitful.

Many of us have been watching hopefully for many years for the appearance of some theological statement that would afford a clue to a theology which the general lay mind of the church would recognize as a reasoned explanation of its own most precious and imperative aspirations and purposes. This editorial is written for the very purpose of calling attention to a volume which

does this thing for us in a way it has never been done before, and with an illumination and power that will give to the volume a high position for a long time to come in the thought life of the church. The book is Professor Walter Rauschenbusch's "A Theology for the Social Gospel." Next week we will set forth more explicitly what it is that this volume does for the religion of modern laymen.

A CORRECTION

A TYPOGRAPHICAL error in the Men and Millions Movement advertisement on page four last week made the advertisement say the exact opposite of what was intended. It read "The receipts are no larger than ever before, but the demands are double what they were." The word "no" should have been omitted. The statement should read: "The receipts are larger than ever before but the demands are double what they were."

GREAT GOAL ALMOST GAINED

THE prospect of the near completion of the gigantic task of the Men and Millions Movement will stir the emotion of Disciplesdom as no single interest has stirred it in the present generation. We still say "gigantic" task, though the vast dimensions of the war enterprise in money and in consecration of life have dwarfed by comparison our church objective of six million dollars and one thousand new Christian workers, so that something of the sensational character of the task, as we felt it five years ago, has been lost.

But if the appeal to the sensational has been weakened by the overshadowing magnitude of the war enterprise, the appeal of Men and Millions to the good sense of the Disciples, to their educational and missionary loyalties and to their deepening determination to make their presence in the Christian world really count for the great ideals to which their very existence is consecrated, has only gained in strength as the Movement has been approaching the end of its five year program.

One can begin to hear the song of triumph in the advertisement on page four of this issue of THE CHRISTIAN CENTURY. In a series of weekly full-page interpretations extending over an entire year, Mr. W. R. Warren has done for the circle of interests represented in the Men and Millions Movement a service that marks him as a veritable genius in promotion publicity for Christian work. No such skillful, dignified and commanding interpretation of the whole round of Disciple interests has ever been performed for our people before. Mr. Warren's name has not appeared in connection with this publicity material. Only a few know that he is the projector of the scheme and the author of each successive installment. It is only just that the veil of his modesty should be here and now removed and that the readers of Disciples' journals should be apprised of the identity of the hand that has so deftly and effectively

wrought out this interpretative advertising. Mr. Warren will stand with Dr. Cory and Dr. Miller in the affection and gratitude of his brethren when the final estimate of the Men and Millions Movement is cast up.

* * *

AND now we are advised in the current announcement that a great climacteric week is to be set apart throughout the brotherhood, for prayer and conference, looking toward the triumphant completion of the great task by June of this year. March 24 is the first day of the consecration week, which ends on Easter Sunday. Not alone Disciples but all Christian communions of America will similarly consecrate those eight days to prayer and to the great Christian purposes which grip their hearts as the purposes implicit in Men and Millions grip our hearts.

When was the American Church ever called upon to lay so great causes upon the very lap of God as in this unparalleled year? When were our problems more profound, our burdens more grave, our opportunities more luminous and inspiring, and our human unfitness more humbling than just now?

Every Christian heart and home into which the words of the present Men and Millions announcement go will be kindled into a glow of devotion. Every pulpit will thrill with the sense that the call is not man's device, but God's challenge to His Church. Every Sunday School and Woman's Missionary Auxiliary will take on renewed vitality at the thought of its organic share in the week's vision and work.

We say "every," not "many;" and "will," not "should." For it is inconceivable that a single Christian heart or home or church or pulpit or Sunday School or Auxiliary the land over when the call is heard will fail to respond.

SUPERSTITION

MODERN science is the very antithesis of superstition and yet the growth of the scientific spirit has not been accompanied by the death of superstition. Even in the most polite circles of city life one will find lingering remnants of the old way of looking at the world.

Dr. E. L. House, a popular lecturer on religious topics, reports an experiment he has tried in many cities. He has offered to pay for the dinner of eleven women who would be his guests with Mrs. House, making a company of thirteen at the table. There are always some women who accept the invitation but in only one city was the required number ever secured. On investigation he found that the group had gone to a clairvoyant woman and secured charms which would ward off the evil effects of sitting down to a table with thirteen! This superstition would seem to have had its origin in New Testament history. There were thirteen present at the Last Supper just before the decease of our Lord.

A multitude of superstitions are connected with Friday, some of them seemingly embedded in the law. Criminals are commonly executed on Friday. There are

many business men will not begin a long journey on Friday. This modern superstition is connected, of course, with the idea that Jesus died on Friday.

A few years ago it was the fad to have a little image of "Billikin" in the house. With many people that idea was facetious, but the idol was no doubt venerated by certain people, or at least supposed to bring "luck."

This strange and irrational attitude toward our world is the very opposite of the religious attitude, or of the scientific attitude. It is a reflection on the character of God to believe that charms and special days and particular numbers have potency. It is the business of modern religion to frown upon superstition. Instead of carrying a buckeye for rheumatism, men should be taught to live hygienically and avoid the disease. There is no "luck" in anything except right living.

WEEKLY WAR ANALYSIS

WITHOUT previous announcement a new department was added to THE CHRISTIAN CENTURY last week—"The War, A Weekly Analysis." Mr. S. J. Duncan-Clark has been engaged to write for each issue a condensed statement of the developments on the war fronts for the week ending at the time of our going to press. No special gift of prophecy is needed to justify the statement that this department will prove to be intensely interesting and valuable to our readers. Mr. Duncan-Clark is the most authoritative analyst of war developments in Chicago's journalism. His daily digest in the "Evening Post" of the day's news from the military and diplomatic fronts and his editorials on the war have been featured prominently in that paper ever since the opening of hostilities in 1914. Our readers will be interested in knowing that Mr. Duncan-Clark is a member of the Disciples communion and was at one time pastor of the Cecil Street Church, Toronto.

BEFORE HE LEAVES HOME

THESE are days when the boy is coming into his own again. He has ever been reckless of public opinion and has sought favor by none of the gentle arts of the girl. His teachers have complained of his mischief. In his home, they have found fault with his lack of order, and with his noise and commotion. With the coming of the war, we have sent our young men out on the front line of defense and we look wistfully at the boys in their teens who may yet be drawn into the world's maelstrom, should the war continue.

In days to come the orphans' homes will no longer report that they can find no homes for little boys. The heart of America is going out in love to the young fellows who will so soon be carrying the burdens of the world.

Many books are coming from the press indicating great anxiety with regard to the future religious life of the soldiers. We incline to rather a pessimistic view of this situation. Our soldiers who are going out now

without being members of a Christian church will not come back in great numbers with a religious life that was begotten in the trenches. Agonizing over men who have become alienated from religion through our failures in the past will not atone for neglect of the boys of the here and the now.

If America is to have a Christian manhood, the work must be done now in church and home among our growing boys. It must be done early, for the boy leaves us now when he is eighteen either to enter a college or go to some occupation in which he will engage for life.

To know the soul of a boy is the thing needful for the future of America's man leadership. We must learn the reserve of a boy's soul, its hidden reverence, its keen longings after better things. Our judgment of the growing boy has been superficial. Those who are spiritually intimate with him must cultivate a sympathy and an understanding which alone will give us the opportunity to guide his young life into the paths that lead to God.

THE MILLENNIAL HALLUCINATION

IT IS really astonishing to what an extent the idea of a Millennium has obtruded itself upon Christian thinking and literature. Perhaps it would surprise many Christian people to be told that only in a rather obscure passage in a single book of the Bible, and that one of the least understood of the documents, is the subject of a thousand years or millennium referred to at all. Of course there is no essential connection between the millennial hope and the great New Testament expectation of the return of Christ to the world.

And yet in the minds of most people the two are linked together. The present outburst of agitation regarding this entire subject is due to persistent agitation on the part of some people who appear to believe that the coming of the Lord and the end of the world are at hand. It would not be difficult to show that whether or not there are any insidious influences at work from German sources to promote this propaganda, it is the very thing that would most of all assist the enterprise of the Central Powers.

The thesis of the millennarians is the immediate and visible coming of Christ to overthrow the forces of evil and inaugurate the millennial period of good. If then this change is so speedily coming, what is the value of any effort either to win the war or promote democracy and human welfare? In fact, on this hypothesis such efforts are useless and contrary to the divine will. The difficulty with this doctrine is that it is not only unscriptural and in the deepest sense pessimistic, but it is unpatriotic and subversive of every interest now being urged by the national spirit.

It is well to have such a sane and convincing antidote to this hallucination as is offered by Prof. S. J. Case in his volume just published, "The Millennial Hope." Those who wish a constructive discussion of the entire question from the standpoint of history and

literature will find it here. The volume also offers an admirable series of readings preliminary to the discussion of the question which Professor Willett will present in his forthcoming articles in THE CHRISTIAN CENTURY.

A PHILOSOPHER FINDS IDEALISM IN AMERICA

EUROPEANS before the war had a not altogether favorable opinion of us Americans. This prejudice was in some sections mild, in others grotesque. In Spain it went the length of using the pig in its cartoons as the symbol of America. It is seldom, however, that America has been more highly praised than by the great French philosopher, Henri Bergson, who spoke the other day on the American work in France through the Red Cross. Instead of regarding this work as sporadic and peculiar, he interpreted it as arising out of our national character and set it forth as true to our inner life.

Recounting his return from America a few years ago, before the war, he said, "Called upon to give an opinion of the American people, I told the audience that there was probably no country in the world where material interest was less considered, where money was less cared for, where the highest ideals more thoroughly and continually penetrate and permeate everyday life. America, I said, is the land of idealism. . . . This accounts for what I have seen lately in America—a nation going to war for the sake of no selfish interest, for the preservation of ideals which have been expressed in immortal words by President Wilson and without which you think, as we ourselves think, that life would no more be worth living."

It will be hard for those who have lived their lives through here to believe that America altogether deserves this high praise, but it cannot be denied that war has revealed a depth of ideal interest which is a surprise to all of us. The declaration of war itself was conceived by President Wilson as our solemn duty to civilization. The war charities have called forth giving which is titanic in its proportions. The response of the citizens with their lives has been generous and patriotic.

A mechanical engineer, rejected because of his health, sits each night over a drawing board after he has finished his work for his family and tries to create something which he may offer his government. The other day this man wrote a patriotic poem, the first in his life.

If the war helps us to find our souls, there will be much to be said for it. We face great spiritual perils, but the spiritual opportunities of the hour are very great.

SHALL WE WEAR MOURNING?

ABOY of the United States Navy writing back to his mother describing his first visit to a French village says that he saw only three ladies who were not in mourning. In France grief still expresses itself with these outward symbols.

In England the government has asked that the garb of mourning be laid aside during the war. It is

understood by the leaders that the universal wearing of the sombre colors would tend to depression and to that extent would break down the national morale. Efficiency in war has required the sacrifice of the public expression of a private grief.

We do not know what will be the custom in our own country, whether we shall follow the French course or whether we shall follow the English. The latter, however, is surely the more serviceable and we believe it is the more Christian.

The customs of mourning are many of them entangled with superstition. Nowhere can we find so much surviving heathenism as at a funeral. The "wake" rests on the notion that the soul hovers near the body for awhile after death. It is feared that a fiend may seize this soul if the watchers are not there to frighten him off. This is but one of the awful reminders of the

pit from which we have been lifted by the hand of Christ.

We do not forget that Jesus stood weeping at the tomb of Lazarus, but his tears were not those of any superstitious awe of death. He was grieving with his friends, Mary and Martha, in their loss.

We do not find Jesus weeping for himself as he approaches his own death. He looks forward to this experience with confidence and bequeathes his joy to his disciples with the shadow of the cross resting upon him.

In these days when loss is about to come to many a home for a season, when our beautiful friendships will be interrupted for awhile, we need to practice the very greatest Christian faith. Better than crepe is a joyful memory of departed friends and a lively hope to find them all again.

A Birthday Letter to J. H. Garrison

MY DEAR DR. GARRISON:

MY DEAR DR. GARRISON: In a note just received from you, tantalizing me with references to the balmy weather and the flower festivals of California, while Chicago is passing through some of the severest cold experienced in years, you mention the fact that on February second you will be seventy-six years old. That reference has prompted me to send you a message of greeting and congratulation, in which I am confident all THE CHRISTIAN CENTURY family will wish to join. And if my own acquaintance with you through many years leads me further afield than some members of this large "family" might be able to go on the ground of association and friendship, I feel confident that your place in the affection of all Disciples will justify this open message to you.

You have reached the period when men are no longer sensitive to the record of the calendar. In childhood we all like to boast of advancing age, and usually claim that we are "going on" at least one year more than we have actually reached. In middle life we grow conscious of the manner in which time hurries us along, and are hesitant in laying claim to all the years we have rightfully acquired. But in maturer life early pride comes back to a degree, and beyond seventy there is a sort of quiet sympathy for the unfortunate mortals who have only lived a half century!

For this reason I do not hesitate to tell you that as far back as I can remember you were already something of a tradition in my home. You were still a young man then, but your place was assured in the confidence and regard of our people. Not that in those days you were the leader you afterward came to be. At that time Isaac Errett was still our most outstanding figure. He had taken up the work laid down a few years before by Alexander Campbell, and his word was spoken with grace and power. My father and mother read the "Christian Standard" with devotion, and in the attic of our home were all the files of that journal

from the first number. I remember the shock of surprise and almost of indignation with which I heard my father say on one of my visits home from college that you were the coming leader among the Disciples, and would take Mr. Errett's place, even as he had followed Mr. Campbell in the great succession. I could not believe anyone could take that place in those days. But his words have been abundantly confirmed.

AN ESSENTIAL PERSONALITY AMONG DISCIPLES

I wish I could remember when I first saw you. Of course, in order to give this word of appreciation its full dramatic value I ought to be able to tell you just when that first time came. But I cannot seem to recall. In fact, as I say, you seemed so much of a tradition that I just took you for granted, and through the columns of the "Christian-Evangelist" caught something of your point of view and the large courage and optimism of your spirit. It was not until years later that I learned through what struggles you had passed in the establishment of that journal, which has meant so much to our people. In the meantime I saw and heard you in our conventions, and came to feel that you were one of the essential personalities in all gatherings where the Disciples met for important utterances. I remember the unconscious humor of a question once asked you by some brother who wanted to know whether you expected to be at the next national convention: I could hardly have imagined one of our conventions without your presence and message.

I think my first real sense of indebtedness to you came from your frequent comments on great books. In spite of all the studies I tried to carry on, and the necessary acquaintance with literature, general and special, which they involved, you made me read many volumes which I might have missed otherwise. You had a way of referring to them again and again, until one felt that he must read those great books for himself. I think now of two such works, whose place in

my library, in my careful reading and in the organization of my thinking I owed to you. They were Fairbairn's "The Place of Christ in Modern Theology," and Sabatier's "Religions of Authority and the Religion of the Spirit." These were but two of a great number of notable works which you interpreted to a host of our preachers, and thereby compelled them to reckon with world views of truth which made merely denominational and provincial types of thinking and preaching impossible for them.

NOTABLE GROUP OF ASSOCIATES

During those years you were likewise active in promoting the work of the Missouri Christian Leadership, of which I often heard. I never attended one of its sessions, but I used to learn of its discussions with a feeling that the frank consideration of some of the themes which were included in its programs must be something of a liberal education to those who attended. The debt of gratitude which your state and the Disciples at large owed to Alexander Procter, George W. Longan, T. P. Haley and yourself was incalculable. Such leadership made it impossible that the more alert spirits in our fellowship should ever be satisfied with less than the best that the universal church had to offer us. Likewise in turn it made them covet the privilege of making some adequate return to the wider circle of believers in the majestic message which historically had been committed to our hands.

You have also had a distinguished part in the literary output of the Disciples. The long list of titles which stands to your credit in the record of volumes issued by our people, a list to which you are still adding, the invaluable numbers of the *Christian Quarterly*, whose burden and honor you and Dr. W. T. Moore successfully carried, and your contributions to interdenominational journalism, have gone much further than you or any of us can estimate to mold the thinking of the Disciples in terms of enlightenment, modernity, moderation and good will. Your open-minded acceptance of the great scientific conclusions which revolutionized the text books on natural science in the last quarter of the nineteenth century gave confidence to great numbers of our people who otherwise would have been disquieted by the acrimonious controversies over evolution. The same poise of spirit marked your attitude toward the critical studies in the Bible, which have laid the foundation of a new Christian scholarship and a more confident faith. Your utterances have never been radical on these themes. Sometimes they have been markedly conservative and hesitant. But they have at all times disclosed a spirit hospitable to all truth, from whatever source, and a serene confidence that our holy faith has nothing to fear but much to gain from the most exacting researches in these and all related fields. In this regard your example has been inspiring and contagious.

PROGRESSIVE LEADERSHIP

But beyond all these features of your long and significant ministry to the Disciples has been your leader-

like advocacy of modern and wonderful movements in our brotherhood. The Congress of the Disciples was projected in a group invited by you to a day's outing at Macatawa, Michigan. The participation of the Disciples in the work of Church Federation, a form of Christian cooperation which from the first ought to have appealed to us, was carried, largely by your influence and championing, to a recognized place on our list of activities. And this in spite of determined opposition which placed the entire message of the Disciples in behalf of Christian union in a strangely embarrassing and compromised position in the regard of our Christian neighbors. More recently your insistent plea in favor of a General Convention which should voice the sentiments of the brotherhood as a whole, and not merely a succession of our missionary and benevolent societies, has won its way to acceptance and inauguration. These are only instances of that type of leadership which has fallen to you in the later history of our people, and which you have so gallantly carried through the long span of your public life.

INFLUENCE AS AN EDITOR

Of course much of this service would have been impossible to you without the medium of the *Christian-Evangelist*, which you created and brought to outstanding power not only among the Disciples, but in the field of religious journalism. Week by week we waited for your interpretation of current questions, your counsel in present problems, and your constructive outlines of the duties and perils of our great adventure in behalf of a united Christendom. To be sure, you had many helpers in the task. But essentially it was your message that went out week by week. Preachers felt a little surer of their words on the Sunday after they had read the *Evangelist*. And in a multitude of homes your utterances were followed with deep interest and satisfaction.

It is a comfort to all of us that something of this weekly output of your life is still available. We have always enjoyed and profited by "The Easy Chair" and the "Musings." But it is useless to deny the fact that your relinquishment of the directing function left a vacancy which has not been filled. No one as yet has learned to bend the bow of Ulysses. If it was your wish to find release from the arduous tasks of the editorial office, it was still a misfortune for the Disciples. If it was made necessary by business readjustments, it will remain an unexplained and doubtful expedient. The most gifted and consecrated services of others is no adequate substitute for the voice and control of a great leader. To this degree the journal and brotherhood have suffered.

MOST IMPRESSIVE CONTRIBUTION

But after all, the most impressive feature of your contribution to the Disciples of Christ has been yourself. Only those who have known you in something of the intimacy of home life and the freedom of open spaces have really appreciated you. I recall with the deepest satisfaction the years when you and your family

were accustomed to summer at Macatawa Park, and there was always a choice company, whose sports and fireside talks were a joy and a remembrance. And in later years, at Pentwater, that satisfaction was even greater. For in such surroundings we came to know you better still. On fishing excursions, on walks through the woods, and on visits in your home it was a satisfaction beyond words to feel the comradeship in which it was your gift to make all of us share. But most of all do I think of the religious side of our life there. We were always sure to see you in the little church on the Lord's Day. And your words at the Communion Service, or your message in the sermon, gave us a deeper glimpse into that region of personality where the Lord has had his way with you through all the years.

Never have the lives of a husband and wife been finer examples of the Christian ideal than yours and Mrs. Garrison's. Through many joys and some deep sorrows you have walked together in the beauty of holiness. Our happiness in this world is shaded. The perfect smile is God's alone. But you together have uplifted to our sight the white flowers of stainless and happy lives, and have made us rich in the possession of your friendship. No one of us who has enjoyed the privilege of those sunset beach services at Pentwater, looking out over the unruffled lake when the light was going down in the west, can forget the hush and mystery of the hour, or the solemn and prophet-like messages you brought to us. If the eternal world,

where again we may look upon the "sea of glass mingled with fire," can hold any greater happiness or more inspiring visions, it will be because our capacities are enlarged by the great experience. For surely in those twilight gatherings we had some foregleams of the light that never was on sea or land, and some anticipation of our eternal fellowship in the blameless family of God.

Brother Garrison, there are many of us who, if we should live to that time, will be saying some such things as these about you, when you, many long years hence as we hope, shall have entered into the life that is life indeed. I hope it may not be out of place to say some of them to you now, when we still have the occasional satisfaction of your presence. For many of us your removal to the sunset slope of our land is a real deprivation. We can only see you at rare intervals, as at the recent national convention. But we read your messages still, and we know that you are yet with us in the effort to realize that high purpose to which our movement is devoted. And we draw encouragement from the hope that the great war is to bring changes that will set onward by wide diameters the boundaries of the republic of God.

With loving remembrances to you and Mrs. Garrison, and the hope that you may live to enjoy many more anniversaries in the circle of those who love and honor you,

I am, most sincerely yours,

HERBERT L. WILLETT.

"I Will Make You"

By Sherwood Eddy

An Address Before the Young Women of Northfield

I THOUGHT as I came across this old farm, too rough for wheat or corn land, this old pasture; Moody made it! And who made Moody? He who said, "I will make you, Dwight Moody," to a little boy in that white house with his poor mother. He rose up to follow him, and today this old farm is crowned with these splendid buildings, and out from Northfield, out from Hermon, pour lives that are helping to make our nation, and out from this place you and I go with blessing because a little boy, Dwight Moody, heard him say one day, "I will make you; come and follow me."

"I will make you," said this Maker of manhood and womanhood. Manhattan Island was bought from the Indians for twenty-eight dollars. It is worth several billions of dollars today, and has not yet reached its full value. Your life is like Manhattan Island. You are only a fraction of the man or woman you might be. Your life is not yet fully redeemed, perhaps, but he can make your life. He makes every place he touches. You go somewhere for the summer—to frivol it away, hanging in a hammock and killing time? Is that what you are going to do next summer? Henry Wright went to a little village where he

lived during the summers, and it was swept by a revival. It was changed. Dwight Moody made Northfield. Jesus made every place he touched. You are going to some place next summer, to kill time and frivol it away, or to make the life of the place you touch. "If you will let me come in, I will make you."

CHRIST AND SIMON PETER

I wish I had time to speak of how he made certain great areas of our being, the thoughts and ideas of our life, but I leave that out. I just come to the last point. He made himself; he made his circumstances; he made the places that he touched; he made men and women. He stood there before Simon, Simon the fickle one; he looked on beyond those years of blundering and cursing and swearing and fickleness and weakness, down the valley of his temptation and his sin, and he said: "I name you *rock*. On this broken rock I build for eternity." He made Simon Peter and he will make you. He looks down beneath your weakness, your failure, your sin, your temptation, and he says, "I will make you."

I remember a day nineteen years ago when that verse

broke into my life. You will pardon me for mentioning it. Somehow I find it hard. Some may misunderstand, but if I could only help someone today who was thirsty or dissatisfied or in doubt I would be glad. It was the darkest day of my life. It was nineteen years ago. I was suffering from nervous prostration; I was suffering from insomnia; I was a wreck. I had failed; I was bitter; I was rebellious; I was discouraged. The world looked black and blue. That morning I cried to him and asked him to show me the way out. Somehow I had missed the way. It had been over-work and not over-flow. It had been all strain and worry and not joy and peace. Somehow I had missed that fresh gospel, that glad good news of the bigger life, and I cried to him to show me the way out that morning, just as Hagar had done when her boy was perishing in the wilderness. And he showed—not enough to fill that old dry waterskin there, but a fountain of living water.

A FRUITLESS SEARCH

He showed me the fountain of life. And this is what he said, "Whosoever drinketh of the water I shall give him shall never thirst again." That morning nineteen years ago I began to drink. I had been drinking of those broken cisterns that can hold no water. I had gone across Europe in search of pleasure and somehow happiness had eluded. I was not satisfied. I had been serving two masters, God and mammon, Christ and self. But that day I got back at the fountain of Jesus Christ himself.

It was nineteen years ago. There have been failures since. I could spend hours telling you of my failures. But he has kept his promise these nineteen years. I say it today to his glory, and before God I lie not, in the nineteen years since that morning there has not been an hour of discouragement; there has not been an hour of darkness, or depression, or blues, or doubt. There have been

intellectual problems I could not solve—the pressure of the problem of evil, the problem of human suffering, the problem of injustice, the problem of morals, the problem of social conditions—but at the center was always a mighty certainty, a peace and a joy coming from his presence.

And so sure and so satisfying is that center, and so constant and growing that light, that these things lie out on the fringe of life, the penumbra of life, the outskirts of life. One thing I know, that he satisfies. Sick or well, at home or absent, in apparent success or apparent failure, he satisfies. He does. If anyone thirst—*anyone* now, today—he says to you, "I will make you, you."

A LIFE TRANSFORMED

I saw a girl at Northfield a few years ago, a light, flippancy society girl. The other day I saw her in her home in China, a beautiful home, a Christian home, a cultured home, a beautiful little spot in a wilderness that is being made to blossom like the rose, because in a seat here in this Auditorium at Northfield that young society girl, careless and selfish, worthy and superficial, let him come in. Will you? "Lord, there is a lad here with five loaves and two fishes"—hardly worth mentioning. There is a girl here, careless, thoughtless, selfish, wasted talent, wasted time, wasted years. Master there is a girl here! "Bring her to me. I will make you. Will you let me?"

And some day we shall clasp his feet. Oh, how I wish that some day I might creep close and place a white flower at his feet, the pure white flower of a blameless life. But I cannot. I may not for there no evil thing may find a home. But it is the voice of Jesus that I hear. His are the hands stretched out to draw me near; his blood that doth for sin atone, sets me faultless there before the throne. It is the voice of Jesus that I hear: "Come after me and I will make you. Will you rise and follow me today?"

Democracy and Missions

(With Particular Reference to China)

By Guy W. Sarvis

I WISH to suggest, without elaborating, certain implications of democracy in connection with mission work. Doubtless many of my generalizations require modification, but I intend rather to suggest questions than to answer them, which fact must be the apology for any inaccuracies.

The basic ideal of democracy is one of the basic ideals of Christianity, namely, the brotherhood of man. This, however, does not mean equality of rank or of function. There are older and younger, stronger and weaker brothers. Efficient democracy requires that each member of the group must do that which will contribute most to the welfare of the whole group, including himself. In other words, to the spirit of democracy must be added intelligent, conscious organization, which means the co-ordination of function among the members of the group in such a way

that each shall be engaged in that form of service which he is best fitted to perform. The two great problems of society are, first, to realize the highest values, spiritual, intellectual, and physical, from the life we are living, and, second, to provide for the perpetuation of these values by training the young to carry on the activities in which we are engaged. These two problems are also the ones which confront missionaries. How shall the work of missions be carried on most effectively now, and how shall the younger missionaries and the Chinese church be so developed as to bring out their best powers and prepare them for leadership in the future?

CHARACTERISTICS OF DEMOCRACY

Concretely, what are the characteristics of efficient democracy in mission work? The first characteristic is

continuity of administration. Democracies have often been inefficient at this point, but such inefficiency is not a fundamental characteristic of democracy, for it is now generally recognized that democracy must, in the nature of things, act through representatives. There must be organization as well as enthusiasm—failing which, democracy defeats its own ends. Any mission which frequently changes the personnel of its committees and officers is not truly and efficiently democratic. There must be continuity of policy, and a continuous policy without continuity in office is impossible. The man who does his work well should be permitted to continue to do that work because he thereby uses his energy in doing things rather than in learning to do things. Probably there is quite as much need for at least a four-year tenure of office in the case of the executive head of a mission as there is in the case of the executive head of a nation, and there are probably more reasons why his tenure should be longer.

ENCOURAGING THE SPECIALIST

The second characteristic of efficient democracy is that it recognizes and encourages the specialist. Here again we have our lesson to learn from politics. Formerly there was a general distrust of the expert in democracies, particularly in the United States. The farmers laughed at the scientific agriculturalists, and the "old wives" feared and distrusted the doctors. It was assumed that anyone could be a mayor or a congressman—provided he was sufficiently popular with his constituency. Much of this spirit still remains in mission work as well as in politics. There are square pegs in round holes, and there are No. 5 people in No. 10 jobs and No. 10 people in No. 2 jobs. But mission work is becoming more and more complex, and especially it is being divided up into at least three distinct departments, namely, evangelistic, educational, and medical. In the past there has been far too much of the idea that some committee or individual who was unfamiliar with the technical problems of a particular kind of work was competent to pass judgment upon such problems. We have failed to discriminate between technical problems and problems of mission policy. I believe that mission administration will gain much in harmony and effectiveness by careful discrimination between the problems which should be left to the expert and those which should be handled by the mission as a whole or by its general executive committee. Too much of our mission democracy is the outgrown type in which direct control by every citizen was the ideal of government. That type of democracy is unworkable. The only practicable democracy is one which works through representatives chosen by the whole body and given power to act.

THE EDUCATIVE FUNCTION

The third characteristic of efficient democracy is that it is educative. It provides for publicity with reference to the motives and principles controlling its actions, as well as with reference to the actions themselves, to the end that every member of its constituency may have an intelligent interest in its affairs. This point cannot be over-emphasized. The great essential of democracy is not equal voice in government, but the greatest possible interest

in and sense of responsibility for the government on the part of each citizen. For this, publicity is essential. Time spent in the preparation of adequate minutes and reports is time well-spent. Much time is wasted in conferences, largely through failure to properly allocate responsibility, but time spent in giving the members of the mission a clear and intelligent understanding of mission problems and policies is never wasted.

The fourth characteristic of efficient democracy is that it is socialized. The purpose of all publicity should be to develop in the entire mission a sense of solidarity, the feeling that the work of each is a part of the larger work of the mission. The United States was never so democratic as it is at present, in spite of presidential and other dictatorships, because the nation never before acted so much as a single whole. The president is literally to the nation what the head is to the body, and there can be no better figure with which to illustrate true democracy than that of the human body with its many members. The interests of individuals or stations must never be played against each other. Work should never be made for individuals. In a word, the last and most difficult to attain of the characteristics of efficient democracy is such a sense of unity that each member shall feel that he is working not for himself, not for his station, but for his mission—and more and more the larger question of the relation between missions requires the democratic outlook in relation to the kingdom of God in China.

RELATIONS OF MISSIONARIES AND NATIVE SOCIETY

Thus far I have dealt only with the relations of the missionaries among themselves. In so doing I have stated some of the fundamental principles which should control in the relations between missionaries and Chinese, as well as among the members of the Chinese church. However, there are in this connection some truisms of democracy which we are likely to forget. The great advantage of democracy over despotism is that it gives a much larger proportion of the people an opportunity for self-development and therefore produces a nation which is better able to meet crises and unexpected situations. Such self-development is attained, however, only at the expense of a good deal of minor and some major blundering. Democracy has been compared to a raft, which is slow, but which cannot sink, while despotism has been compared to a swift liner, which goes to the bottom if there is a collision or an explosion. The great lesson of democracy in working with the Chinese is that we must be infinitely patient with mistakes of all sorts, because we and they learn largely by mistakes. I think it is a wholesome thing that each new generation of missionaries comes out with fresh trust and confidence in the Chinese, for there is a very regrettable tendency among many older missionaries to become weary of the mistakes of the immature and inexperienced Chinese Christians and to give them no opportunity for self-development. If a patronizing air is sometimes assumed toward the younger missionaries, such an attitude is surely one of the curses of mission work in the relations between foreigners and Chinese. What has been said above about education and socialization applies

with even greater force in our relations with the Chinese workers. They must be regarded as co-workers. We must exercise the greatest care so as not to over-ride them with our disconcerting directness, and we must give them an opportunity to join in missionary councils in such a way that they will feel that they really share in the direction of the work. There are many difficulties in the actual working out of this principle, but it is one of the most important, and I believe that those missionary agencies which adopt most fully the principle of equal opportunity for service for all Christians, Chinese and foreign, are most successful.

THE QUESTION OF CLASS CHURCHES

There is another question in connection with the relation between foreigners and Chinese, which is of the greatest practical importance. To what extent can we, as Christians, believing in democracy, differentiate between classes in our mission work? This question must be met on every oriental mission field, and there will probably always be a rather sharp divergence of opinion about it. Our answer to this question will probably determine, also, our answer to the question, "What shall we do about class distinctions within the Church?" To take one of the commonest and most vexing questions: "Can we expect an educated Chinese gentleman to become a member and have fellowship with a congregation consisting almost entirely of illiterate laborers?" If not, ought we to encourage the organization of class churches? Such a program means that the churches for the lower classes cannot hope to be self-supporting. It means also that that spirit of fraternity which characterized the primitive church and which constituted a great part of its dynamic will be lacking. It means the adoption of a policy which has never been successful. Nevertheless the fact remains that probably never since the first centuries has there been a democratic church for any considerable length of time in any place except the United States, and it was possible there only because social distinctions were not considered important. The fact is that at least in urban centers in America we already have class churches, and the tendency to develop such churches is ever stronger. In other words, it is only rarely that an educated, cultured American belongs as an active, democratic member, to a congregation consisting predominantly of illiterate laborers, especially if he lives in a city or in a section of the country where social class distinctions are emphasized. If democracy is disappearing from American churches, can we hope to develop a democratic church in this country in which social status is of such tremendous importance? The question is a most practical and pressing one. In the actual situation in which we find ourselves, what are we to do about the doctrine of human brotherhood—which the Chinese in common with us Christians have so long held and so little practiced?

SOCIAL CLASSES INEVITABLE

I confess that I am unable to give a satisfactory answer, but as a student of sociology I am convinced that social classes will remain an inevitable part of human society. Just as we have changed our belief in the equality

of men to a belief that all men are entitled to equality of opportunity, so we must restate our theory of democracy in such a way as to recognize the fact that men do belong to different classes. Just as there is differentiation of function in the biological organism, so there is differentiation of function in society, and it is inevitable that men shall in their religious and social interests be more or less closely identified with the group with which they are identified in their daily occupations. In the early church there was developed a supreme interest which overwhelmed all other interests, namely, an intense mutual love and a vivid faith in the immediate second advent, and so the slave could be the bishop and his master the layman in the same congregation. Today Christianity does not constitute that supreme interest in the life of the average western Christian. Can we hope to have it constitute such an interest in the lives of the Chinese Christians? I hope for the time when Christianity shall so possess the world, that it may be possible. It is said that in the trenches professor and peasant meet and fraternize on the basis of common manhood and a common cause, and both are greatly benefited in the process—and men are predicting a reconstructed democracy as a result of the war. Be that as it may, I believe that there is to come in the immediate future a period of social reconstruction analogous to the period of mechanical invention just past.

MIDDLE CLASS SHOULD BE WON

However, most of us feel that even political democracy, which, in form at least, is easiest of all to realize, is still remote in China. Can we hope, then, in the immediate future, for a church in which social democracy shall prevail in the midst of a society in which social status is so absolutely fundamental? In such a hope, history is against us. Even in Rome the Church became powerful only with the downfall of the Empire and its social structure. In mission fields where large results have been achieved, a low state of culture has prevailed and social classes have not been sharply differentiated, or else the Christian movement has gripped only the lower classes. I believe history proves, however, that until the middle classes are largely influenced at least, little real progress is made in Christianizing a nation. In view of all this, it seems to me that we most certainly cannot ignore class distinctions, and that we should probably recognize them more in the future than we have done in the past. Most especially I believe we should direct our most earnest efforts to the winning of the middle class.

THE OPTIMISM OF FAITH

Above the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow-conquering,
Love's kindly light.

—Thomas Curtis Clark.

The Cleanest Army in History

WI THOUT doubt Uncle Sam has the cleanest army in the history of warfare. Cromwell's Ironsides may have been as moral and may have done more praying and less swearing, but his was a fighting corps merely while ours is a great army of more than a million and a half.

A commission of able men appointed by the Chicago Presbytery made thorough investigation of the Great Lakes training camps and reported that the average of morality was far above that of a like number of young men in the civilian life of the city. A chaplain with our forces in France whose duties take him to many parts of the army there reports that the boys are safer morally than on the streets of an American city. The writer recently spent a day at one of the large cantonments, went over records with medical officers and interviewed chaplains, Y. M. C. A. secretaries and army officers. Both the officials and the records bore out above assertions in relation to that camp—and that camp is under exactly the same rule and discipline as all of the others. The military officers asserted that men would get by once and often twice with liquor or vice but that they invariably got caught by the third time, and the penalties are so drastic that few dare it again unless they prefer the guard house, disgrace and dishonorable discharge or the military prison to army life.

* * *

Camps Remarkably Free of Social Disease

In this camp less than five per cent of the men are afflicted with venereal disease. Competent experts on social hygiene assert that this is below the average for the male civil population of the same age. The records show that only one in three hundred have acquired it since coming into the camp and those afflicted are being or have been cured. Thus we will send the cleanest army to France that ever embarked for military purposes because it is the only army in which vice was put absolutely under the ban. Drinking is just as drastically under the interdict. A man found drunk or even with liquor on his person is given a heavy sentence in the guard house, loses his pay and is demoted to the lowest class of private. It is a military crime to enter a saloon and the officers are alert to enforce the regulation, even to the extent of circumscribing those parts of nearby cities where saloons exist in numbers or even, as in a certain case, prohibiting men entering nearby cities at all. The Regimental Adjutant in a camp visited by the writer said they were managing the men but that the officers were often invited to fine homes where drink was placed before them. In language more lurid than refined he said he only desired to "get the goods" on an officer who yielded and he would make the penalty assessed the privates look like a Sunday School picnic.

Environment and Customs in France Make Drinking Easy

We have heard many expressions of concern regarding the environment in France, where neither vice nor drinking is under the ban as it is here and some sensational reports have reached the home shores. Senator Kenyon of Iowa, than whom there is no more ardent prohibitionist or champion of morals, is just back from France and his testimony is at one with the chaplain quoted above. He says Pershing is a big, able, temperate man who is determined to keep the army sober and clean and that we can trust him to do the job. The environment situation in France presents some difficulties. Wine drinking is a universal custom—so universal that little attention is paid to sanitary wells in the villages, such as those in which our boys are billeted. Besides, to give an American soldier wine to drink is the natural way by which a French peasant expresses his gratitude and friendship. The boys are often billeted in peasant and village homes where light wine is the regular daily beverage and refusal to drink may not be understood. The writer remembers well his first day in Normandy and the difficulty experienced in getting water brought to the dining table in a village inn. The good old lady refused to understand our French and brought us first, home-made wine, then cider, then imported wine and finally soda-water. But Pershing has put the interdict upon all alcohol drinking and limited it to only light wines and beers and is working diplomatically with the French government to make our army camps and their environs dry zones. Meanwhile all our home rules apply to drunkenness.

* * *

Uncle Sam Showing Up Fallacious Traditions

It has been an immemorial idea that a soldier must have social license as well as be furnished rum. The average regular army officer accepted this as a fact and frankly admitted that military morals were low. But Uncle Sam is showing the utter fallacy of this ancient barbarism. An efficient army cannot drink and indulge vice—and our Uncle proposes to put the most efficient army into France that has ever gone to battle; neither does he see that a man in the army is any different than that same man at home or in business, and he proposes that if we are to fight for civilization we shall do it with an army that makes an honest effort to practice the arts and morals of civilization. Unfortunately our Allies have not seen this thing so clearly though immense betterment has been effected since the war began. But Pershing means business and allows no soldier to visit Paris unless the Y. M. C. A. can guarantee him sleeping quarters and then he sends medical officers to see that every man on leave behaves himself and is safely in his Y. M. C. A. bed at 10 p. m. Both at the

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By JOHN DEWEY

Professor of Philosophy in Columbia University

THIS book gives the unprofessional reader a succinct notion of the development of classic German philosophy from Kant to Hegel. Technical details are omitted, while the ideas that are significant for the history of culture are emphasized.

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The Christian Century Press

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Chicago

port of landing and elsewhere where the army must be he has drawn a dead-line around every place of public vice and placed an armed guard with orders to arrest every American soldier entering. He asked the Y. M. C. A. to prepare Alpine hostels for men on leave and is sending them there where the environs are under control and the sports out-door and health making. It is safe to say we will have the cleanest, gamiest, "fight-est" army ever sent to battle. The social workers contributed the scientific propaganda against vice, the church folk put over prohibition and the Y. M. C. A. furnishes the means whereby the army officials do the rest.

ALVA W. TAYLOR.

The War

A Weekly Analysis

PEOPLE who assume that the governments of Germany and Austria are at variance, that a cleavage has come in the war alliance of the central empires and that Hohenzollern and Hapsburg are following roads that diverge, should not build too hopefully on their assumption.

It is important to bear in mind that Berlin has a double game to play. First, to maintain her military grasp on as much of her conquests as possible; second, to create the illusion that a peace by negotiation is open to her enemies, and thus to undermine their will to fight.

In no way can this be better done than by keeping for herself an attitude that concedes nothing of importance affecting her territory interests, while she permits Vienna to talk in moderate terms of a reasonable settlement.

Berlin knows full well that the disintegration of the dual monarchy means an end of Prussian hope to be master of Mittel Europa. It is important for her purposes that the allies and America should be dissuaded from seeking the liberation of the Czechs and Jugo-Slavs, or from pressing too vigorously for the complete independence of Poland. She is safeguarding her own interests when she allows Vienna to adopt a conciliatory mood—a mood that may avert the blow by which Austria would be deprived of that control over her Slavic population which is the foundation of power in the Balkans, the key to the Bagdad corridor.

Hence the much more generous attitude of Count Czernin toward American war aims is not to be taken as an evidence that Count Czernin is acting independently of Berlin, or contrary to the wishes of the German autocracy.

As a matter of fact a careful analysis of the language used by Count Czernin shows no real divergence from the position taken by Von Hertling. There is greater suavity of tone—that is all. Czernin declared Austria would support Germany in all her demands; that she would stand by Bulgaria and Turkey in the defense of their own interests. His emphatic declaration that Austria desired no territorial acquisitions at Russia's expense means nothing in the light of the fact that Austria and Germany both consider Poland and the Baltic provinces to be no longer Russian territory, and that both are convinced they can detach the Ukraine from Russia in a separate peace. This accomplished Austria may well appear to be generous to Russia.

In like manner the righteous protestations of eagerness for free self-determination on the part of Poland must be understood in the light of Germany's refusal to withdraw her troops while such determination is made. Austria can trust Germany to see that Poland takes no step inimical to Austrian inter-

ests, and by declaring her own unselfish desire for Polish freedom she conciliates the turbulent Poles within her borders.

Thus it is evident that the central empires are standing together, each playing its own part in the game, but both in concord. They hope to delude us. They hope to distract our attention from the necessity of fighting through to victory.

But Germany's attitude is the attitude by which we must be guided. And Germany concedes nothing. Northern France is a pawn in her hand; Belgium another. America and the allies have forfeited the right to interfere in eastern Europe. She is stronger than ever, and the joy of battle inspires her troops. Von Hertling talks as the spokesman of Von Hindenburg and the crown prince. It is war talk—not peace.

We must "go on or go under." Negotiations now mean defeat. Meantime Germany threatens us on the western front. She is massing her troops for a great demonstration of military power. France and Great Britain must hold the lines until America is ready. But America must hasten.

Let us turn our thought from talk of peace. The man or woman who talks peace just now is a traitor to the cause of his country and of democracy. Let us bend our thought and effort to victory.

We must win this war. We dare not compromise it. We will be a slacker generation if we merely put a poultice on the cancer of Potsdam and leave to our children the task of cutting it out.

S. J. DUNCAN-CLARK.

Books

FACING THE HINDENBURG LINE, by Burris A. Jenkins. More readable reportorial description than this has not appeared in the long list of quickly written popular-veined observation sketches made by visitors to or participants in the great doings at the war front. Dr. Jenkins spent six months in the soldiers' camps in Great Britain, in the fighting armies on the French and Italian fronts and among the first contingents of American soldiers to arrive in Europe. As a Y. M. C. A. lecturer and preacher he was given entree to the most interesting situations of a military sort, and by his singularly clever and virile approach won his way into the hearts of "Tommy" and "Sammy" in a way that got him an understanding of the soldier attitude which few ministers could achieve. This book deals with personal observations, experiences and interpretations. It has a strong pulse-beat. There is a vitality and an imaginative grasp in the author's style that few writers possess. And withal it feels like a real and trustworthy account. The publishers have put originality into the binding of the book. It is very attractive. (Revell, \$1.25 net.)

THE ENGLISH SPEAKING PEOPLES. By George Louis Beer. 322 pages. \$1.50. Macmillans.

This book is a frank argument for a closer alliance between the United States and the British empire. Its arguments are based upon the racial, political, commercial and historical relations of the two nations. They have a common history and tradition, have developed democratic political institutions and ideals, and hold between them the bulk of the most necessary raw materials needed to manufacture the world's commodities. If democracy is to be the method of future government and the world is to be made safe for it, these two great democracies must hold fast together in its defense and promotion; if trade is to be made equitable and free, so all mankind may share in material progress, America must stand with England as a great maritime power, and should do so on the English terms of free trade, with whatever modifications immediate necessity may require for internal good. Without such an alliance, German autocratic policies may be revived even after defeat and again threaten the peace of mankind. With a German ascendancy, Japanese inclinations toward democracy would be submerged beneath her autocratic traditions. With

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The Challenge of the Crisis

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CHICAGO

an autocracy on either side of her, the United States would be obliged to maintain a navy on either sea equal to that of the autocracy opposite, but with an English alliance the united naval and sea power would insure against aggression and our united maritime commercial tonnage would take friction out of national competitions for world markets. This alliance need not be on the basis of old secret treaties nor for offensive purposes; it might well include cordial understandings with France and Italy and all other democratically inclined nations; it would be in effect a "League to Enforce Peace," because these democratic nations do truly desire peace and an end of militarism. It is an able argument, but with a historian's bias betrays no little doubt regarding a broader internationalism.

DEMOCRACY TODAY. Edited by Christian Gauss. A convenient volume in the series of Lake English Classics. It contains some of the most notable utterances of public men dealing with American ideals and the problems of the world war. The contents include Lincoln's Gettysburg speech, Lowell's Oration on Democracy, Cleveland's address on the Message of Washington, Roosevelt's First Inaugural Address, and some dozen of the President's state papers which have taken their place in the foremost rank of great and leader-like utterances, and have made Mr. Wilson the outstanding interpreter of democracy and progress in the world today. Supplementary statements from Secretary Lane, Mr. Root, and Premier Lloyd-George are included. An appendix contains the constitution of the United States in full, and nearly fifty pages of biographical and explanatory notes. The volume is a splendid compendium of American interpretation of the nation's duty and opportunity. (Scott, Foresman & Co. 40 cts.)

AFRICAN MISSIONARY HEROES AND HEROINES. By H. K. W. Kumm. It would be impossible in the compass of a single volume to tell the story of the great souls that have worked for the redemption of Africa, but this volume introduces us to some of the greatest of them. Beginning with Perpetua in the early Christian era we are made acquainted with various great leaders to the time of David Livingstone. The style of the writer is interesting and this book should prove very popular in mission study classes. It deserves a place in every missionary library with the great books on Africa. (Macmillan, New York. Pp. 215. \$1.25 net.)

BRAHMADARSANAM. By SIR ANANDA ACHARYA. In recent years western readers have become more or less familiar with the terms used in India to describe states of mind or philosophic ideas. Mr. Tagore, among others, has made us familiar with this adoption of oriental words. The title of this book means "intuition of the absolute." The material is a series of lectures delivered in Norway during the spring of 1915. The object of the lecturer was apparently to present to his Scandinavian audience some of the Hindu ways of looking at the mystery of life. He speaks of his book in the sub-title as "an introduction to the study of Hindu philosophy." In the six lectures an effort is made to give some account of dualism, theism and monism as expounded by the Hindu sages Patanjali, Gotama, Narada and Sankara. The endless categories of Hindu speculation are reviewed with a rapidity which makes it difficult to follow at all points. But the book is suggestive and stimulating as an approach to the central themes of philosophy and religion from an entirely non-Christian attitude. The naive way in which the author assumes the superiority of oriental speculation to western definitions is instructive. (Macmillan. \$1.25.)

HOW TO LIVE AT THE FRONT. By Hector MacQuarrie. This is not at all a work of imagination but contains many very excellent directions to soldiers concerning their well-being in the trenches by one who has been there. There is no great writing in the book but it fulfills the intentions of the author very well. It will doubtless be helpful to many of our new recruits who are hardly prepared for the conditions that they will face in France. (J. P. Lippincott Company, Philadelphia. \$1.25.)

The Sunday School

Choosing Men*

AFTER a night of earnest prayer Jesus chose twelve men upon whose shoulders the success of the Kingdom rested. They were not such wonderful men. In any church, of any size, one could find as good, if not better, material. One was a politician, exploiting his own people, and another was a liar, a thief and a traitor. That's about as bad as any local church can produce. Napoleon used to say that a great military leader could "pound any group of men into good soldiers," and Christ took these men and made leaders out of them. One failed. We should not, therefore, feel so badly if now and then we lose one upon whom we have been working. He led them to become disciples, then close associates and, finally, apostles, or those definitely sent to do a definite work. Is it not about time many of our members were graduating into the class of apostles? Long enough have they been sitters at the feet, learners; it is high time they were up and doing something definite and positive.

The loudest applause ever heard in Camp Hancock, they tell me, was when, last November, a speaker predicted that these men would be in France by Xmas. These boys want to get into the thick of the fight. With them it is not enough to enlist, not enough to endlessly train, they want to shoot a bullet through a Hun, to throw a bomb into a trench, to stick a bayonet into a German neck and lever his head off, to go over the top and help to win the war.

Over and over I ask myself why it is that the war can call out such qualities of risk and investment from our men, while the church has a difficult time in winning these elements. I think it is because the modern church has gone to sleep, has become a soft, feminine sort of institution. Where the big, hard things have been strained, as in missions and in large enterprises, men have not failed to show the same fine qualities. Walking with the director of all religious work in this camp the other day he said to me, "Much as we appreciate your work here, you must not forget that to keep up the home church is the great task in these days." That is true. The finest men possible must be sent out as Y. M. C. A. workers, both business men and preachers, but after all the plain, steady, heart-breaking job of maintaining the home church must go steadily on. Men are struck by the spectacular and it requires a strong soul to steadily peg along, without losing courage in these days, at the old reliable work of keeping the home altar fires burning. Someone ought to write a tune and some words and give us a new hymn on that. Believe me, it's vital just now. Keep the home altar fires burning. Jesus chooses all types of men. Look at these fellows. Get the haloes off now and take a good look at them. We have allowed the Catholics, or somebody worse, to tog these apostles out in false haberdashery and deck them with rings of light until we have lost the human touch. Peter could swear like a sea-captain and could tell a whopper. Jesus called him—he had enthusiasm. John was a son of Thunder, whatever that means—he was no perfect lady, as some of you have painted him. James was his brother and what those two boys couldn't think of wasn't worth mentioning. Andrew was just mediocre; nothing startling about him. He didn't want to be always at the head of the procession. He was willing to work in the ranks and just

*This article is based on the International Uniform lesson for February 10, "Jesus Chooses the Twelve." Scripture, Mark 3:7-19.



Rev. John R. Ewers

humblly lead folks to Jesus. That's all he's noted for and that's enough. Bartholomew was a guileless man. Just a plain, kindly chap. Matthew had a cheap political job, skinning his own people—you have no one worse in your flock of goats. Thomas had the perpetual blues. He was a pessimist—but he was brave and devoted. "Yes," he said, "Let us go and die with him." James, the son of Alphaeus and Thaddeus, are mere names—like reading the church roll. Simon was a zealot—he was a wild fanatic and wanted to set things on fire; probably he would be in favor of hiring a big evangelist to do it. And Judas, "who also betrayed him." There they are—the twelve. Now the gospel is that Jesus can take a bunch like that and turn the world upside down with them. The problem is to let Jesus get a chance at you. He has the power if only we let him at us. You can get three groups of Disciples from your men's class. Keep your eyes open and develop your men, women, boys and girls. The Lord can work miracles with them—if you will let him.

Would Jesus choose you? Why not?

JOHN R. EWERS.

A Protest Against Prejudice

The following is the main portion of an editorial in *The Christian News*, the state organ of Iowa Disciples, published at Des Moines. Rev. Charles Blanchard is the editor. Often, as in this instance, Mr. Blanchard gives his editorials additional interest by speaking in the first person singular and reciting his personal experience:

WE HAVE the following letter from F. E. Bush, of the "Bushville Farms," Winterset, Iowa:

We were not a little surprised that the *News* should sanction Morrison as you did, but we have many surprises. For instance, we heard Peter Ainslie say at Atlanta two years ago, in speaking of the CENTURY: "I read it eagerly." Again we heard Herbert L. Willett give one of the best talks on "The Divinity of Christ" we ever heard. But from his writing we would think he did not believe in the divinity of Christ. There certainly must be some things that we who are uneducated and unpolished are not able to comprehend, although "a fool need not err."

If we stand for primitive Christianity, why do we wabble all the way from Universalism to "closed" communion? If we want union at any cost, why do we try to maintain a separate organization? Why not unite our forces with the strongest and help them march on to victory?

We know all this strikes only strings that make discord and we know Christ is all harmony. If we only could find someone who could harmonize all these good people, wouldn't it be a grand step forward?

Yours in "Christian" union,

F. E. BUSH.

The editor of the *News* does not personally know Bro. Bush. I am judging from his letter that he is a really brotherly man, like many another whom I am happy to count my friend and the friend of Christ and of the cause we love in common. But the unhappy thing revealed in his letter is a certain feeling of distrust that he seems to share with others—a distrust that rests on "suspicion," with a somewhat indefinite source of information.

Because Peter Ainslie reads THE CHRISTIAN CENTURY eagerly, he is suspected of unmentioned heresies, and all this notwithstanding the fact that Peter Ainslie has written one of the best statements of the historic position of the Restoration Movement and of our plea for the unity of all the followers of Christ that has ever been published. ("The Message of the Disciples for the Union of the Church.") Notwithstanding the further fact that not a half dozen men in our entire brother-

hood history have wrought with more of self-sacrifice and devotion, with less of selfish ambition, than this modest, humble, faithful preacher, teacher, writer—the founder of churches, with a consuming passion for Christ and the church, whose work in the city of Baltimore is a marvelous testimony to the consecration of this man of God.

* * *

We have this rather strange thing also in Bro. Bush's letter, regarding Herbert L. Willett. While he confesses to have heard Willett make one of the finest statements of the "Divinity of Christ" that he ever listened to, he suspects that in his writings Willett denies the divinity of Christ. In this he is as much at fault, perhaps, as the editor of the *News* once found himself. Some twenty years ago J. W. McCarvey, in his department of "Biblical Criticism" in the *Christian Standard* (which was about the first thing in the Standard that I always used to read, and I like to read criticisms and certainly do not object to controversy of the right sort) published quite a number of articles criticising Willett's little book on "The Life and Teachings of Jesus," published as one of the "Bethany Reading Course" series. By this reading I was almost unreasonably prejudiced against Willett and his first book. Some time after that I read the book and found myself wondering—and I am wondering to this day—where Bro. McGarvey found the grounds for his criticism of what seemed to me and still seems a very simple and straightforward presentation of the Master's life and teachings.

Of course I remember how Bro. McGarvey did it—by taking a sentence or a part of a sentence out of the context, here and there, and finding in it what one of a less critical mind would not have even suspected. And it stuck in my uncritical mind then and still sticks that the criticism was very largely of the "suspect" sort, which to say the least is manifestly unfair, not to say unbrotherly and unchristian. I wish that good men and men that I love and whose memories I cherish were always free from this thing—but unhappily they are not. And it is doubtless true that I am not. But I want to be—I want to be absolutely fair and on the square and open and above board and brotherly always.

Bro. Willett is the author of one of the best books ever written by one of our preachers—"The Call of the Christ"—a great, soul-stirring message, an appeal for the recognition of the Christ in his spiritual power and supremacy in human life. If there is any destructive criticism in "The Call of the Christ," I do not recall it. But I do recall, after several years, the quickening of heart and life from the reading of this book. "Our Bible, Its Origin, Character and Value," is another book just issued by THE CHRISTIAN CENTURY PRESS of Chicago—the latest contribution by Prof. Willett to our literature. I have not yet read the book (but have it), but did read most of the articles as they appeared in THE CHRISTIAN CENTURY, and as I am thinking of them there was little, if any, of the suggestion of destructive criticism, although the book is written from the standpoint of modern scholarship. Personally I have heard Prof. Willett's lecture on the Bible and it is as noble a tribute to the character of the Book of Books as I have ever heard. And I am just wondering if Bro. Bush has really read Willett's books—or whether he reads THE CHRISTIAN CENTURY?

* * *

Speaking of THE CHRISTIAN CENTURY, I am saying with perfect frankness, as Peter Ainslie said, that I read it with pleasure and profit. And I know a good many other of our preachers, of unquestioned loyalty and devotion to the cause we plead, who read the CENTURY with like approval of its literary and spiritual excellencies. From a literary and mechanical standpoint it is hardly equaled and not excelled by any exchange that comes to the *Christian News* office. I doubt if many of the readers of the CENTURY find much in its current issues to criticise. Whatever may have been its shortcomings and longings in times past, I am impressed that the CENTURY is making an appeal to many of the best minds in our brotherhood—

men of the highest mental and spiritual type, lovers of Christ and of the cause of true New Testament Christianity, as interpreted in the light of reverent scholarship and the changed and changing world conditions.

As one who loves our Christ and our cause, which is His, I am interested in our journalism. I would like to see all our religious forces with all their diversified views, united in oneness of purpose to help rebuild the shattered civilization of the twentieth century. And there is no way to do this so mighty with promise as the plea for New Testament Christianity, rightly apprehended and presented with simplicity and spiritual grace and tenderness. *The Christian News* is in fullest sympathy with Bro. Bush when he cries—and it is a real heart-cry and the cry from the very heart of our brotherhood and of the world: "If we only could find some one who could harmonize all these good people, wouldn't it be a grand step forward?"

And why should we have discord? Can we not recognize that there may be differences without discord? I have really written all this to bring this simple message from Ainslie's lit-

tle book, "My Brother and I," quoted by him in his recent volume—"Working With God":

"Because my brother and I differ in opinions, temperament, environment and nationality is no reason why we should disagree. With all our differences, and there are as many as there are individuals, conflict with one another is an abnormal condition. The elm and the oak do not disturb the forest by their differences any more than the gardens are disturbed by the differences between the roses and the dahlias; and my brother and I are beginning to learn from the forests and the gardens that there may be differences among ourselves without disagreements. This is the message of Jesus. The practice of love, honesty, justice, liberal-mindedness, and toleration sets smooth edges against the rough of the opposition, and these smooth edges will wear away the roughness as drops of water wear away the stone."

Christian unity, harmony in the midst of diversity, will come to the church and to the distracted and warring world only in this way.

CHARLES BLANCHARD.

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodists Will Confer on Reunion of Northern and Southern Bodies

THE commissions of the Methodist Episcopal church and the Methodist Episcopal church, South, will meet in Savannah, Ga., this week Wednesday. While the plan of reunifying the two denominations has been adversely criticised in some quarters, it would seem that satisfactory progress is being made. Dr. Thomas Ivey is editor of the leading southern Methodist paper and his opinion expressed in his paper, the *Christian Advocate*, published in Nashville, Tenn., is of interest just here. He says: "What is the situation with respect to unification in this the first month of the new year as we approach the significant meeting at Savannah? This is a reasonable question, and we shall try to give an answer. We would say, first, that just as we felt justified at the close of

the Traverse City meeting in reporting progress, so we feel justified now in saying that nothing has occurred since then to change the situation. The number of difficulties in the path of that progress has not increased and that none of those difficulties has become any graver than it was at the time our General Conference at Oklahoma City so enthusiastically called for unification. It is true that in the last few months there has been heated newspaper discussion in which unification was pronounced dead and in which there was recrudescence of much which our people as a nation are trying to forget, yet all that discussion has not brought one new difficulty or rendered any of the existing ones graver or changed the outlook for the worse. So far as we can see, the great majority of Southern Methodists who have kept up with the subject are strongly in favor of unification and, if possible, more pronounced in their desires for it than they were this time last year. They have not been saying much, but they have been deeply thinking; and to them the glad goal is becoming, we believe, more clearly outlined. Funeral rites over the very live question of unification have been wasted on the wind."

A City-Wide Exchange of Pulpits

Probably no city federation in any large city ever succeeded in a more difficult union enterprise than was recently achieved in Milwaukee. Every Protestant pulpit in the city was occupied one Sunday by some minister from another denomination.



Rev. O. F. Jordan

There were denominations cooperating which are usually quite timid about any sort of pulpit exchange. The purposes of the day was to foster the spirit of unity and good-will.

Strengthen America Campaign

As their part in the national prohibition movement, the Federal Council of the Churches of Christ in America has secured the services of Rev. Charles Stelzle, religious publicity expert, to prepare 104 two column ads for the purpose of influencing public sentiment in favor of prohibition. These ads are all organized under the slogan of "Strengthen America," which stands at the head of each. The material is furnished without expense to interested individuals who will see that it gets into the local papers. The argument is almost altogether economic. The first ad states that last year the liquor business used up seven billion pounds of food. The wasted labor in this industry represents the power of three hundred thousand men and women, and the shortening of their lives by reason of their habits equals the working power of 60,000 men in each generation.

The Y. M. C. A. in Italy

The Y. M. C. A. has appropriated two million dollars for work in Italy and already two hundred secretaries have been sent over there. There is an agreement that no public religious service shall be held since Italy is Catholic. This agreement has been criticised, but the Y. M. C. A. has not renounced its right to the personal work which is so important a part of Association activities.

Canon McComb Wins Prize

Last year the University of St. Andrew in Scotland offered a prize for the best essay on prayer. They now announce that the Rev. Dr. Samuel McComb, canon of the cathedral of Baltimore of the Protestant Episcopal church has won the prize of one hundred pounds. Seventeen hundred essays were sent in from all parts of the world and in many languages. Dr. McComb was one of the originators of the Immanuel Movement in Boston and for many years he has been engaged in bringing religious faith and prayer to the help of medical science. He has recently preached a series of sermons on "Prayer and the Great War" in the Cathedral in Baltimore.

Bishop Lawrence Speaks for Chaplains

There has been some unfair comparisons between the relative efficiency of chaplains and Y. M. C. A. secretaries, since

the chaplains are sent out without the equipment necessary for their kind of work. Bishop Lawrence said that during a recent audience with the Secretary of War he remarked: "Mr. Baker, as I see things, you provide the surgeon with his instruments and accessories, the paymaster with his table and equipment, the quartermaster with wagons, materials and means to handle them, but you give the chaplain his commission and his skin—and that is all." The prelate said Mr. Baker answered: "You are right, Bishop." The Bishop spoke recently in Grace church, New York, initiating a movement to provide the Episcopal chaplains with motor cycles and other equipment. The diocese of New York has been asked for \$200,000. This campaign is being waged under the auspices of the war commission of the church.

Episcopal Clergy Are "Dry"

The Church Temperance Society of the Protestant Episcopal church has taken a poll of sentiment of the entire clerical body of the church in America and has found that 98 per cent of these men are in favor of national prohibition. The bishops are outspoken, as when Bishop Winchester goes on record by saying, "Prohibition in Arkansas has been a great

blessing to the state. I can therefore express myself as a warm advocate of prohibition regarding all intoxicating beverages and I cordially favor the amendment regarding the manufacture and sale of intoxicants in the United States." There is a somewhat more hesitant note when Bishop Brewster of Maine says: "I would favor such an amendment. The saloon is an unmitigated evil, and many of the drinking habits in all classes are socially destructive. But, in our just desire to eradicate these evils, I think we must be very careful to safeguard legitimate uses of wine."

Coal Shortage Affects Churches

The coal shortage has resulted in the curtailing of activities in churches all over America, but the worst pinch has been in the east on account of the congestion of the railways there. On a recent Sunday a congregation gathered at the Episcopalian cathedral in New York only to find the furnace cold. The people kept on their coats and the service went on as usual. The Church Missions House has discontinued the noon-day prayers during the present coal famine.

ORVIS F. JORDAN.

Disciples Table Talk

A Resurrection in South Park, Los Angeles

One year ago the South Park church, Los Angeles, was wrecked when the pastor, Scott Anderson, espoused the doctrines of the Russellites. For a time it was thought the work should have to be abandoned. Eighty people signed a paper expressing their desire to continue the church if the state missionary board would give its help. It was decided to make the experiment. Bruce Brown, who has been serving for four years as state evangelist, was asked to assist in the reorganization. There was an immediate and hearty response to his appeals on the part of the congregation and community. The attendance at church and Sunday school was soon multiplied. In nine months over 200 people have united with the church. All bills have been met promptly. The congregation meets in a big basement on a fine lot in the center of a residence section of about 50,000 people. There is a church extension loan of \$4,000 on the property and the first payment falls due in March. If the congregation can meet this it will be on the way to every good work. C. C. Chapman, J. W. Warren and F. M. Rogers, of the state missionary board, have taken an active interest in the progress that has been made. It was expected that Bruce Brown would continue with the church only a few months, but the growth has been so remarkable and the outlook is so bright that it has seemed impossible for him to leave the work.

* * *

The First church, Chattanooga, Tenn., has become a living link jointly under the Foreign Society and the C. W. B. M., supporting Edgar P. Johnson at Longa, Africa. This church is doing much for the soldiers stationed at Fort Oglethorpe, Ga. At a recent meeting of the Chattanooga Service League, First church had the best report made. There were 163 additions to the membership at First during the last year. The largest audiences in the history of the church are reported, and the Sunday school attendance has been

largely increased. The fine work of the pastor, Claude E. Hill, is appreciated by the congregation, as a salary increase of \$600 testifies.

—Secretary R. M. Hopkins, of the American Society, reports that very generous response is being made by the Sunday schools and churches to the Armenian and Syrian Relief Fund appeal. Mr. Hopkins believes that this is due largely to the fact that the Society has an excellent representative with the American committee of this fund in New York City—David H. Owen, of Kansas.

—J. Frank Hollingsworth will leave Newman, Ill., and will probably accept the pastorate at Tuscola, Ill.

—George A. Reinhardt recently held a meeting, the first week of which was educational, the second doctrinal. The meetings concluded with an every member canvass in which the budget was over-subscribed by more than \$100. Thirty-eight members were added to the congregation.

—Ernest H. Wray, recently called from First church, Steubenville, O., church to Richmond Avenue, Buffalo, N. Y., will not take up this new work until spring. In the meantime, he will serve at Camp Sheridan, Montgomery, Ala., as religious director under the army Y. M. C. A. More than 500 members were added to Steubenville church during Mr. Wray's five-year ministry there.

—F. E. Mallory, recently of Washington, Ind., has begun his new work at South Joplin, Mo.

—Seven members were added to the congregation at Long Beach, Cal., at the close of the first service of the new year.

—With the closing of the work of the Anti-Saloon League of Washington state, of which J. J. Handsaker was secretary, Mr. Handsaker was made field secretary of the organization for Armenian relief. After seven months in the field, during which time he raised over \$12,000, he was placed in charge of the

Oregon branch, with offices at Portland. Some leading business men are meeting to discuss the expenses of the campaign, free office rent and furniture are provided, and a campaign is being planned which will reach the entire state. It is hoped that the services of Mrs. Clara G. Esson, state Sunday school superintendent, will be donated to the cause for a month by the Disciples of the state. The Methodists of Oregon gave the services of their Sunday school evangelist for the Armenian work.

—W. D. Ryan, leader at Central church, Youngstown, O., will give February to service at Camp McClellan, Anniston, Ala. He will also visit the camps at Chillicothe and Montgomery, but most of his work will be done at Anniston. There were 145 persons added to the membership at Central church during the past year.

—B. S. Ferrall, of Central church, Buffalo, N. Y., spoke at the Erie county penitentiary on a recent Sunday morning, and in the lobby of the Men's hotel in the evening. Fifty persons promised to live better lives at the first service. A. McLean, of the Foreign Society, recently surprised Central congregation with a visit.

—The resident membership of the Columbia, Mo., church, of which Madison A. Hart has been leader for several years, is 997, with a non-resident membership of 225. There have been 99 persons added to the membership during the year. Of the \$10,526 raised during 1917, nearly \$4,000 was contributed to missions and benevolences. Some of the larger contributions were as follows: For Dr. Fleming, living link in India, \$615; for C. W. B. M., \$586.67; for Armenian, Syrian and Belgian relief, \$160.50; for American missions, \$150; for Missouri missions, \$150; for church extension, \$100; for ministerial relief, \$100; for national and local Red Cross work, \$946.50. Of this amount, the men's class of the Sunday school gave \$601; they also gave \$620 for Y. M. C. A. war relief. Besides these offerings there were a great many individual memberships taken for Red Cross. Much was done for local charity in the way of baskets of food and clothing. There was an average attendance at Sunday school of about 440. The church year closed with all bills paid and a good balance both in the general and missionary treasuries.

—The church at Kendallville, Ind., will celebrate the sixty-fifth anniversary of its organization on August 28 of the present year, and at this time an effort will be made to wipe out the indebtedness of the church. During the past year nearly a thousand dollars was raised for missions and benevolences. Over \$2,000 was paid on the new pipe organ.

—Burris A. Jenkins is preaching a series of sermons at Linwood Boulevard, Kansas City, Mo., on "Questions Raised by the War." Among his topics are: "Is the World Near Its End?" "Can We Communicate With the Dead?" "Is the World Getting Better or Worse?" "Why Doesn't God Stop the War?"

—E. E. Violette, acting pastor at Independence Boulevard church, Kansas City, Mo., has been appointed by the Government director of the speakers' bureau for the Tenth Federal Reserve Bank District for the period of the war.

—Lloyd Darsie, of the church at Santa Ana, Cal., has been released for Y. M. C. A. war work. He has been assigned to Houston, Tex. His family will remain in Santa Ana.

—Edgar D. Jones has been holding a union meeting at Gibson City, Ill.

FINAL CALL

For Charter Members of the New Ministerial Pension System

Two hundred fifty-six ministers of the three hundred necessary to inaugurate the new Pension system, have now sent in preliminary applications. Others who wish to be charter members should so indicate at once. Forty churches, in addition to the fifty-five that were on the Living Link Honor Roll last year, have reported their acceptance of the 6 per cent standard. Others are giving two or four times as much as before and expect to reach the White Cross standard next year. It is especially encouraging to find congregations that have part-time preaching bravely doing their part.

BOARD OF MINISTERIAL RELIEF,
W. R. Warren, Sec'y.
106 East Market St., Indianapolis, Ind.

CHURCH EXTENSION STATEMENT

The church receipts for October, November and December, 1916, were \$5,043.66. For October, November and December, 1917, were \$7,946.78. A gain in church receipts of \$2,903.12.

Individual receipts for October, November and December, 1916, were \$11,541.79. For October, November and December, 1916, were \$3,419.62. A falling off of \$8,122.17.

In scanning the above comparison, it

should be remembered that last year, two name loan funds of \$5,000 each were paid in cash during this period. Aside from these two special gifts, we have gained in regular individual receipts, \$1,877.83.

We have gained in church receipts, \$2,903.12. We are hoping that the churches will remember that the Board has purchased property at 147 Second Avenue, New York City, for a Community Church building, at an expense of \$39,000, and we must now put in the neighborhood of \$15,000 in improvements on the building. This building has been approved by the best builders of New York City, by the Disciples Missionary Union, and by President Fletcher Cowherd, of the Board of Church Ex-

tension, who has been President of the Kansas City Real Estate Board for many years. As soon as the building is in shape, the American Society has a superintendent and workers ready. We are expecting to open this house in April. The Disciples Missionary Union and all of our churches in New York City and vicinity are enthusiastic about the work.

The following loans were granted at the Board meeting held on January 1, 1918: Kansas City, Kan., First church, \$2,500; Bessemer, Ala., colored church, \$400; Visalia, Cal., First church \$8,000; Vincennes Ind., Second church, \$3,600; Dighton, Kan., First church, \$1,000; Central City, Ky., First church, \$5,000; Ellensburg, Wash., First church, \$7,000; Hoxie, Ark., \$350.

The World Crisis and World Missions

These are unheard of times. The unusual world situation calls for unusual urgency in the Foreign Missionary enterprise. We are writing you at the very beginning of the year concerning the Foreign Missionary offering of your church. We trust you will plan to make the first Sunday in March a great day.

Two Dangers

There are two great dangers which the churches face in this hour. One is

that the churches shall be spiritually self-contained. That because of the tremendous challenges of the hour to give and suffer with the world at war, the churches will be content to simply give for these immediate human needs and not give sacrificially for the widening of the Kingdom. The second danger is that the church will say, "Let us wait until the war is over for any advance program in spiritual things." This latter danger is a very great one. If either thought is allowed to occupy the minds

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of the people in this time of spiritual emergency, the result will be disastrous. The war situation is not the church's extremity, but her opportunity.

The Great Hope

One of the most revealing things in connection with the spirit of the hour has come to some of the secretaries as they have visited student bodies and put before them the life appeal for missionary service. Formerly a great number of the best students side-stepped the missionary call for service and would constantly speak of the difficulties and problems which they faced in considering such work. Now all has changed. All are ashamed to speak of hardship on the mission fields today. Students are saying now, "I want to go to the place in the world where I can be best used, whether it is to the battle front or to the missionary front, I do not care; just so my life is put into the right place." In the light of the attitude being taken by the students of our land, and the spirit which prevails in the young men who are joining the army, what right have we to have any different spirit concerning the giving of our money, which is the cheapest thing in the world in this hour of sacrifice?

Keep the Church Abreast

What will our soldiers think of us, when they come back from the front, where they have met their "rendezvous with death," if they do not find the churches interested in great enterprises and launching out with something of the war spirit for the conquest of the world? No small programs, no puny gifts, no narrow vision and circumscribed effort will satisfy the Christian men who come back from the suffering of the battle-line. We do not dare to make appeals which are trivial. It is a testing time for the church. We must rise to the level of the spirit which pervades the land, or the church will be condemned for not meeting the emergency which it faces.

A Shrunken Dollar

One of the most serious things which the Foreign Missionary enterprise faces is the fact that the American dollar has greatly diminished in its purchasing power since the war began. We cannot buy what we used to for this dollar in the non-Christian lands of the world. If we go to China, our American dollar, while it formerly bought \$2 in Chinese silver, will now only buy \$1.25 in that money. In the mission supplies which we buy, a dollar is now worth about 60 cents instead of its full value. In the

transport of missionaries it is only worth 65 or 70 cents. A dollar in purchasing flour for the use of the missionaries in Africa is only worth 40 cents today. In the paying of the salaries of our missionaries and native evangelists it has shrunken to 75 cents. If we use our dollar for the purchase of medicine in mission lands, for the use of our hospitals, it is only worth from 10 to 25 cents! Because of these startling facts the Foreign Society will be obliged to pay out fully \$50,000 additional this year just because of the war. It is always war time in the mission lands. There our missionaries are constantly undergoing trench warfare. The situation is always intense, the opposition is always great; the strain, the stress and obligation is never set on the same level as it is here at home. Now that the war is on the tragic immediacy of need is beyond the power of description.

What Smaller Gifts Mean

The cutting down of the gifts to Foreign Missions would mean the cutting down of the salaries of our nearly two hundred missionaries at the front. In this time of the high cost of living, when they are suffering far more than we are in America, this cannot be done. It would mean that the native teachers and evangelists and helpers throughout the world would have to have their salaries cut. They are suffering now because of the high prices and their low stipends, and it would mean the above or the call-

ing home of a large number of the missionaries and the closing down of much of the work. Just now the necessity is upon us to hold everything until the war is over. If we do not do this now, what can we do when the great after-war opportunities and obligations are upon us?

Advance, Not Retreat!

We must not only maintain all that we have undertaken in the mission lands, but we must enlarge, for this is the hour in which the church is challenged to take advantage of the opportunities which are so evident.

S. J. COREY, Secretary.

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